

THE BAPTIST.

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A Turk, it is said, took a piece of white cloth to a dyer to have it dyed black. He was so pleased with the result that after a time he went to him with a piece of black cloth, and asked to have it made white. But the dyer answered: "A piece of white cloth is like a man's reputation; it can be dyed black, but you can not make it white again."

It is also like the heart; man can do that which will blacken it, while only God can do that which will whiten it. When He washes us, we shall be clean. David was right when he said, "Create within me a clean heart, O God, and renew a right spirit within me."

Our so-called best society, our "fashionable circles," are in fact, very often, painfully often, designations for gilded iniquity. Here you find the dance with all its silliness, godlessness and extravagance, cultivating all the baser passions of its devotees. Here card-playing is regarded as an art and gambling is dignified as a badge of skill. The wine cup is passed to enliven the wits of the devotees of pleasure. Here business, intellect, health and virtue are laid on the altar as a sacrifice to a siren whose best gift is disappointment and whose worst is eternal shame. It is heart-rending to realize how many young men are inheritors of the last. The social drinking and card-playing of otherwise refined homes are the starting points from which a multitude of our drunkards, gamblers and blighted women came. Certainly no good ever comes from dancing, drinking and card-playing. Then why not banish these things from our homes?

The Baptist Courier, (S. C.) says: "The moderator of an association should not do much of the talking himself. He is elected to conduct the affairs of the body, and while he has a right to express his opinions on questions arising in the meetings, he should be careful not to take up the time of the body in airing his own views. The talking moderator is tiresome, tedious, fatiguing, vexatious and wearisome."

Commenting on the above, the Journal and Messenger (Cincinnati), has the following to say: "It has always appeared to us that the business of a moderator is simply to advance the business of the body over which he presides, to so state questions that the members of the body can understand what is before it; to preserve good order, and put questions just as soon as the house is ready for them. It is

a penalty which a moderator pays for his exaltation to the office that he is not to discuss any question, unless he first resigns the chair. He is not to even express an opinion on the merits of the question at issue. All he has a right to say pertains to the order of business. This rule is frequently violated, but a moderator ought to take it kindly if he is called to order when he ventures to speak from the chair on the merits of any question before the body. What the Courier says about "the talking moderator" is every word true."

The inevitable must be met frequently in a lifetime, and he is truly wise who knows when he has met it and can accept the situation. Be sure, however, that you

The Inevitable. have met the real inevitable before accepting the situation. Pope, Milton, Washington, Garibaldi and, in fact, every hero known, has met many circumstances that ordinary men should have called the inevitable, but when they applied their energies to the task the hindrance to their success was made a stepping stone to glory. Many poor young men say they cannot be educated because of their poverty—say this in the face of the fact that hundreds of penniless boys have carried off college honors over the sons of affluence. Napoleon said, "There are no Alps," and they melted away before his indomitable will, but there was a Moscow and Waterloo. Couple caution to your courage if you would have unfailing success. Count no task too great to undertake, and always make adequate preparation. It is better to do one thing well than many by halves.

As the associational season will soon be upon us again, it would be well for us to bear in mind what a Baptist association is meant to do. It is not possible to stay in session with a full attendance of the delegates longer than three days, and some, even many, have been known to leave on the second day. In some places, the chief purpose for which the brethren come together, in associational capacity, seems to be to elect officers and read the letters from the churches! Now, is it not high time that the reading of the letters was dispensed with, and only a very little time spent in the election of officers? Surely it is. A committee on the digest of letters might well be appointed to collate the facts and call attention to such as might appear to be noteworthy. And if the letters were handed to the clerk, immediately on the arrival on the grounds of the messengers,

the names could be enrolled (by reading from the letters) so soon as the moderator calls the body to order. Do let us get down to the main thing in our associations, and at once—the question of missions and the general advancement of the kingdom here on earth through the churches. Spend most time upon things that are of most importance, and the least time upon things that are of the least importance. Nothing ought to be done just because "it is our custom;" there ought and must be some better reason than that, and especially when the custom is of doubtful expediency.

The "Religious Education Association," founded by Dr. Harper and other prominent educators, proposes to combine all the people of all denominations and no denomination—Jews, Catholics and everybody else—into the great, big, gigantic effort "to save the world." They propose to control all schools, secular and religious, colleges, theological seminaries, Sunday-schools and everything else that can be brought to bear upon the one end, the "saving of the world." What is called the "universal spirit must prevail in all their deliberations," which forbids placing emphasis on the distinctive views of any one denomination or any one school of opinion to the exclusion of another. This "universal spirit" must dominate everything to which this so-called "Religious Association" puts its hands. It seems to propose to save the world by "culture" and not by grace—the blood of Christ or any such thing. They have already had a meeting of ten States in New York City, and are to have another in September in Chicago, whose purpose is to take charge of the protracted meeting work of the churches, and hold revivals all over the land, with their own "new evangelism" as it is called. It is to begin on a big scale this fall and winter. And the funniest thing about all is that, some Baptists are right in the middle of the "swim" with the thing.

In the Bible we are met with quite a different scheme of redeeming a lost world. By this Bible scheme, men of like passions as ourselves, called of God, go out to preach the gospel of Jesus Christ, the gospel of the cross and the precious blood that was shed for many for the remission of sins, to a lost world; and as many as are ordained to eternal life believe it, and are saved, the evangelist of the cross, going on his way rejoicing in his work that he has been counted worthy to have a part in it. Let others do as they will, but Baptists ought to stand by the old scheme of redemption through faith in the atoning blood of Jesus Christ, and nothing else. Anything less is not enough; anything more is too much.

THE BAPTIST.

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T. J. BAILEY, EDITOR AND MANAGER.

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The Holy Spirit Before the Advent of Christ, and the Holy Spirit After Christ's Ascension.

IV.

CONCLUSION.

Under the Father's reign the people were educated, cultivated, and trained in the use of ceremonies, shadows, and types, until they had reached a high degree of preparation for the redemption of him who was "offered once for all." Jesus being both king, high-priest and sacrifice offered himself a ransom for all, to be testified in due season. And now the Holy Spirit applies the redemption prepared by the Administrator of the first dispensation and wrought out by the Administrator of the second dispensation. Each Administrator perfectly rounded up the work of his particular dispensation. We see in the three dispensations a sphere for each person of the Trinity, to be supreme ruler in.

We see also the principle of the division of labor recognized, wisely applied and successfully operated. If there were four persons in the Trinity, no doubt there would have been four ages or dispensations. It can be abundantly proved from the Scriptures that this is the age of the Spirit. If we keep this fact clearly in mind, it will aid us greatly in rightly understanding some passages of Scripture, which otherwise will be a source of confusion to us. Let us notice a few of these passages.

"If I go not away, the Comforter will not come unto you." Why could not both be here? Because there could not be two kings in the same realm at the same time. One must abate the throne before the other could succeed to it.

Again, "It is expedient for you that I go away." (John 16:17.) The expediency appears in the consideration of the following facts:—

1. "It is finished" had virtually been written upon the work of the second administration in letters of blood at the cross.

2. For the second Administrator to have continued in office after his work was finished would have been a mere nominal incumbency, unable to supply the necessities of the subjects.

3. Jesus in substance says: "My official work on earth in the consummation of human redemption ended in the tragedy on the cross; I now vacate the office for him whose special fitness, as well as the arrangement of the God-head, entitles him to take complete control of heaven's affairs on earth. He can do more for you henceforward than I could. Hence it is to your interest that I go." Without his going, there could have been no Pentecost.

Let us by this rule examine Matthew 12:32. "And whosoever shall speak a word against the Son of man it shall be forgiven him; but whosoever shall speak against the Holy Spirit it shall not be forgiven him, neither in this world nor in the world to come." This passage is confessedly a difficult one if we fail to understand the position of the Spirit in the divine government in this world. A proper understanding of the Spirit's official supremacy in this age, if it does not remove all the difficulties of the text, will at least eliminate two of them. There appear to be three difficulties couched in this short passage. 1. The sin or blasphemy against the Holy Ghost; 2. Why is blasphemy against the Holy Ghost more culpable or fatal than blasphemy against the "Son of man?" 3. Meaning of "neither in the world to come." We believe a proper conception of the relation of the Spirit to this age will remove the difficulties at the second and third points and throw much light on the first. Of course, it would be considered a species of pedantry, egotism and folly, for anyone to make any pretensions to a knowledge of the sin against the Holy Ghost. But it does occur to us after all that there must be some Bible clue to a proper apprehension of it. Let us view the Holy Spirit as having all power and entire control of divine interests among men. Then we see Him as the Person or Judge to whom we are solely accountable for all sin. Now, suppose one opposes and rejects this representative of the God-head, and that his hatred becomes so great, that he spurns the authority and official position of the Spirit. Will he bow to, and ask forgiveness of, this one whom he so ardently hates? Then grant that he turn to the Father or to the Son for forgiveness, hoping to chagrin the Holy Spirit, not stopping to pass upon his proper condition of mind or heart, do we not see that, even if the way were clear, neither the Father nor the Son can forgive. All their business with men for this age is in the hands of their representative on the earth, the blessed Paraclete? So, if we do not look to the Paraclete for forgiveness, we cannot receive forgiveness in this world.

Then as to the second point, it will be sufficient to say, that the superiority of the Spirit over the Son, implied in the passage, while genuinely real, is wholly official. It has been shown in a former paragraph that in essence and character the

three are absolutely equal.

We pass then to notice the third difficulty in the passage, which is not only implied, but expressed in the last clause, "neither in the world to come." It was shown in the preceding paragraph that one who blasphemes against the Holy Ghost, cannot be forgiven in this world, for the reason that there is no one who can forgive. Lest someone might be deceived into the notion that, though he could not ignore the Holy Spirit and get forgiveness of sins in this world, yet he might ignore him, and expect forgiveness when the Son "shall have delivered up the kingdom to God, even the Father," it is said, that not only is there no forgiveness in this world, but there is none in the world to come. As much as to say, the Paraclete is heaven's duly appointed representative on the earth, invested with plenipotentiary power and authority to adjust all matters between deity and humanity, and whatever he does will be recognized and ratified by the God-head. There is no appeal from the Spirit's judgments. They are final. They are satisfactory to heaven. We cannot reject the Holy Spirit here under his reign, and go to the Son or Father with our case, thus setting aside the Spirit. He is truly the "Vicar" of Christ and of God during this dispensation. For he is sent "that he may abide to the end of this age."

At the end of the Spirit's reign, the kingdom will then revert into the hands of the Son, whether for a long or short time we do not positively know, though in all probability it will merely pass through his hands back to the Father. "Then cometh the end when he shall have delivered up the kingdom to God, even the Father."

There is very much more that could be said on this great question, but we close this article with a brief, practical exhortation.

It these which we have set forth are facts, then our attitude towards the third Person of the Trinity is clear.

Our personal piety and church growth both depend directly upon our allegiance to the Spirit. He is to gain full sway over the lives of Christian people. He is convicting all sin, he is warning, he is cultivating, fertilizing, stimulating and quickening. "It is the Spirit that sanctifieth." Let us heed the expressive words of Paul to the Thessalonians 5:19: "Quench not the Spirit."

Notes and Comments.

The Standard of Texas says: "There is a great tempest in a teapot in the University of Chicago. President W. R. Harper is touring Europe, and en route he called upon Leo Tolstoi. After Dr. Harper had gone on his way, Tolstoi convulsed the world by calling Dr. Harper a 'barbarian.' We have not yet learned what Harper thinks of Tolstoi, but Dr. Henderson and others of the faculty of the University are in high dudgeon over the matter. Let them all possess their souls in patience. The vapors of Tolstoi will not serve to in any degree lessen the high opinion which the American people have formed of President

Aug. 27,

1903.

Harper. We do not agree with his theology, but he is great as a man and as an educator. If he shall at some future time lay down his speculative theories concerning the Bible, and accept what God wrote, just as God wrote it, he will be the greatest man in his line in this country."

Before this issue reaches our subscribers the great State of Mississippi will be offered for another term. It is positively certain that all of us will not get what we want nor what we honestly think the interests of our State demand. In view of this fact it will be the Christian, the wise, thing to do, to gracefully yield to the inevitable, accepting the result as the powers ordained of God. It is doubtless true that no one is altogether as mean as his opponents think, nor altogether as good as his friends suppose. It is our State, and whenever the voice of the people shall be heard, we will gracefully bow.

The number as well as the character of the meetings held throughout the State generally have been highly satisfactory. Many hundreds have during the year declared allegiance to the King of kings, and almost all the churches where meetings have been held have been greatly strengthened and enlarged. It appears to be God's own favored time for refreshing his people. It would be a distinct gain for all the associations to follow up this state of things with energetic, aggressive meetings. Let the mission spirit receive unusual emphasis.

This from the facile pen of Henry Van Dyke, is good: "One thing is certain in regard to fame; for most of us it will be very brief in itself; for all of us it will be transient in our enjoyment of it. When death has dropped the curtain we shall hear no more applause. And though we fondly dream that it will continue after we have left the stage, we do not realize how quickly it will die away in silence while the audience turns to look at the new actor and the next scene. Our position in society will be filled as soon as it is vacated, and our name remembered only for a moment—except, please God, by a few who have learned to love us, not because of fame, but because we have helped them and done them some good."

The General Assembly (Presbyterian) was held the last week of May, now three months ago, and in all probability another one will come and go before the minutes are ready for distribution. The Southern Baptist Convention closed on Monday following the 2nd Sunday in May. On the following Friday, (4 days) a copy of the minutes lay on our table printed and neatly bound. The two books are about the same size. The publication one of will required about four months, that of the other about four days. How refreshing the contrast to us. Our own Dr. Lasting Burrows is nothing short of an up-to-date hustler. We note that our Presbyterian brethren are restless under the delay, and express the hope that more despatch may attend the printing of the minutes next time.

THE BAPTIST.

Foreign Mission Paragraphs.

The work on the foreign fields is progressing well. The missionaries seem cheerful and hopeful. Echoes of the glorious Convention in Savannah are coming back in letters from the foreign shores. Praise goes up to God all along the line from those at the front.

The Board continues to appoint new missionaries. Eight have been set apart for the work since May 1st, and two others under appointment have gone to the foreign field. But our great need right now is for several men for important points. These men live somewhere. We can and should ask God for them. We do not believe there ever was such an opportunity in the world's history for world-wide evangelization.

At the Associations and State Conventions we hope foreign missions will be given a good hearing. If this is minimized, the meeting will be dwarfed. If magnified, the meeting will be glorious. Let no motto satisfy us which says less than, "The world for Christ." If Christ's Spirit is greatly honored in your Association, then you will have desire and time to consider this great work.

Persons who wish tracts, sample Journals or reports of the Board, which give full information about our work, can get them by dropping a line to the Corresponding Secretary.

We also have beautiful maps of the world, 50 by 87 inches, printed in colors on cloth, with our stations marked on them, which we deliver at any Post-office at the very low price of \$3. These are excellent. Every church or Sunday-school should have one.

We are trying to make a great advance in our work this year. To do this we need to disseminate information. We urge every pastor to get his people to take the religious papers. If our papers in fifteen States could get 50,000 new subscribers (and they ought to have them) then we could get \$100,000 additional for foreign missions. Our editors love our great works; let them have more readers. We rejoice in thousands of new subscribers for the Foreign Mission Journal. If our people read and become informed, they will give.

RECEIPTS FROM MAY 1ST. TO AUGUST 15TH. 1903.

Virginia.....	\$4,552 51
Georgia.....	3,918 56
South Carolina.....	2,616 28
Kentucky.....	2,330 06
Tennessee.....	1,985 99
Alabama.....	1,342 17
Missouri.....	1,074 32
Texas.....	999 43
North Carolina.....	911 21
Mississippi.....	480 54
Maryland.....	398 27
Louisiana.....	296 85
D. C.....	174 79
Florida.....	127 00
I. T.....	43 16
Arkansas.....	40 00
Oklahoma.....	16 86
Other Sources.....	1 61
Total.....	\$21,309 61

These are not altogether as large as we had hoped for, but enough to encourage us. We are now borrowing money to carry on the Lord's work. If you have some for Him and those who have not heard of His love, will you please help now.

Yours in the Master's name,

R. J. WILLINGHAM.

Richmond, Va., Aug. 15th, 1903.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

A Plea For a Needed Work.

In advance of my plea let me say that I do not own a cent's worth of property in any newspaper and hope never to own any. What I am going to say now is said without the slightest personal interest. I speak for the cause. At the late Southern Baptist Convention, there were some very timely and some very earnest words said as to the importance of our denominational papers. There is no question that we might easily double our actual working force by doubling the number of readers of our denominational papers of the right sort. If we are to go on enlarging we must enlighten the great brotherhood. Enlightenment comes before enlistment and enlistment comes before enlargement. Southern Baptists ought to be the greatest, the most aggressive missionary force in the world, but they will never be until they are enlightened on missionary and church questions. The denominational paper is the mightiest factor for enlightenment and enlistment. I plead for the circulation of our denominational papers. Why don't the workers in the associations take it up as a denominational duty. Why don't the pastors take it up as a pastoral duty. If we could get the right movement a-going we could double the number of readers to our good papers and then double all of our work. It does seem to me that a thing as plain and simple as this ought to commend itself to the judgment and hearty good will of every man and woman who wishes the cause well. We are right in the midst of the associations. Let us be practical and lay the foundation of our enlargement by circulating the papers that will enlighten the people and enlist them for co-operation.

J. B. GAMBRELL.

Dallas, Texas.

SOUTHERN BAPTIST CONVENTION MINUTES.

MISSISSIPPI BAPTIST CONVENTION MINUTES.

To any brother who may desire to have a file of minutes of either of the above conventions, I would say that I have a number of copies of several years back left over of those sent for distribution and I would be glad to send them for the postage or express charges, which will be at the rate of 10 cents for one and one-half pounds.

A. V. ROWE.

An Appeal.

Please let me ask you through THE BAPTIST to rebuild Union Church. It was blown down in June of a storm. I say to all the brethren and sisters and friends to the cause of Christ, that any and all help sent to us will be thankfully received. Please help us by your pen, and send to me at Tillatoba, Miss.

Your truly,

G. L. MARTIN.

Antioch.

We have just closed a good meeting at Antioch Church six miles west of Columbia. Nine accessions. Bro. Benton Fortenberry is pastor of this splendid, prosperous people. The church has recently ceiled their house of worship, put in a fine organ, and made a splendid contribution to missions.

The Pearl River Association meets with Bismark Church twenty miles north of Columbia, September 1st.

Visiting brethren will be welcome among us.

W. A. HEWITT.

Columbia, Miss.

Bala Chitto.

It gives me pleasure to report a most interesting and profitable meeting with Bala Chitto Church Pike County, Miss. Bro. B. B. Hall did all of the preaching, beginning last Saturday and closing today. Our church was greatly revived. We had twenty-seven additions, twenty-four for baptism. Bro. Hall is young, able, successful and safe. He does the church good and earnestly entreats the unconverted to submit to and believe on the Lord Jesus Christ as the only way and hope of salvation, and God make his preaching powerful. Pastors needing his help will both help themselves, the people and him by addressing him at Greenville, Miss. Bro. Hall is trying to go to the Seminary this fall but will help in meetings during September.

Fraternally,

I. ALLMAND.

A Rare Business Opportunity.

My ill health forces me to retire from business and offer my trim, fresh stock of goods—well bought at such a reduction on cost as to put my successors way ahead of all competition. My store also can be rented cheaply. Cross here are fine and thus a rare opportunity at Clinton, Miss., is afforded to make money. Come and see.

J. D. COLEMAN.

Cleary, Miss.

Hickory Ridge Baptist Church is six miles west of Steens Creek. Having never seen anything from this place in your columns we thought that some of the readers would like to know of us, so I write.

We were once a part of old Steens Creek Baptist Church, and the last year Bro. J. R. Johnston served there he organized the church at this place. Since then we have been having regular service once a month. Our first pastor was Bro. C. E. Welch, now of Clinton; our present pastor is Bro. S. Morris, of Star, Miss. He has just closed a meeting of days, doing all the preaching. All who know him know that he is a strong gospel preacher, such as the Holy Spirit uses in the conversion of souls.

The results of the meeting were eleven baptized and Bro. Morris called for next year.

W. C. JOHNSON.

Utica and Central Association.

The association will meet with this church on the 9th of October. We wish to greet messengers from each of the churches in our association. The trains going south arrive here at 8 a. m. and 4 p. m.; those going north arrive at 11:17 a. m. and 5 p. m. We wish to entertain all with the greatest comfort we can give them; we request all who expect to go to the association to send their names on to the pastor, R. A. Cohron, so that homes may be provided. In your notification state whether you will come by public or private conveyance, then upon which of the trains you expect to arrive.

R. A. COHRON.

Good Man.

No better man than J. R. Carter could have been found to look after our Orphanage. Bro. Carter is a practical man. He is a good farmer, right good carpenter, school teacher, singing-school teacher, and one of the best preachers in the State. The orphan children will be well cared for; let us all help Bro. Carter.

GALILEE.

Is six miles of Slaughter, La. I assisted Rev. B. C. Conant in a meeting of days. We had a good church meeting notwithstanding the rain, which came every day. We had six or seven persons to join; raised money enough to enlarge the church—extend it 20 ft.—and the church takes half time next year. This was the home church of Paddy Black, the preacher boy, who died some years ago at Clinton, and was buried before his parents knew he was sick. His aged mother still lives, but has never thrown off the shadows which came in the early death of her boy, so full of promise, but she waits now at even tide to join her boy on the other side.

Fraternally,

JNO. P. CULPEPPER.

From Hattiesburg.

I engaged in the work at Hattiesburg as City Missionary March 1st. Since entering the work we have received sixty-nine

members. I have realized from the beginning the great destitution in the western portion of this fast growing city. We have undertaken to build a home for the Lord. Within one week we have secured \$250.00 in cash and paid for a most desirable lot in western part of Hattiesburg. We now have as a building fund \$13.35 cash and nearly \$300.00 subscribed. We will be able to get several hundred dollars more here, but we can't of ourselves raise all the funds necessary. I am not writing this as a beggar, but making a statement and if the Lord puts it into your heart as you read these lines, dear reader, send us what you desire, and raise something among your people for us. Remember this is a struggling mission band. Any help will be gratefully received.

M. J. DERRICK.

304 Mabel St., Hattiesburg, Miss.

On the Sunflower.

The past week was spent with Rev. J. E. Watts in a meeting with his Sunflower church. This little church is situated on the Sunflower River some (10) miles north and west of Ruleville. It is a small settlement and hence large congregations were not to be expected. The attendance though was good and the people were eager to hear the gospel. The writer did the preaching and the pastor did the scotching. Results—the church revived and greatly strengthened with ten (10) additions, 1 by letter and 9 by baptism. There were others who were blessed during the meeting and who will doubtless come into the church later. Upon the whole this was a delightful series of services in which the grace of God was magnified. To Him be all the glory.

The visiting Brother was kindly remembered by this good people in recognition of services rendered. The same should have been said of the Lehron saints with whom he labored earlier in the month.

Another week with Pastor W—with his Sand Ridge Church and then home. May the Lord direct to His glory.

Amen,

O. M. LUCAS.

Seventh Church, Meridian.

In the spring of 1897, at a conference of Baptists of the different churches of Meridian, it was decided to start a mission at Georgetown, a suburb of the city—the location of the Cotton Mills. In fifteen days a house was built and services opened; on afternoon Sunday-school being organized, with the writer as superintendent and E. L. Carter, Secretary. The teachers were chiefly volunteers from the Fifteenth Avenue church.

The pulpit was occupied from time to time by our city pastors, until the Summer when a series of meetings was held by Elder J. T. Graham, which resulted in the organization of the "Seventh Avenue Baptist Church"—Bro. G. being chosen pastor. He had good congregations. The Sunday-school was changed to the morning; which made it necessary to elect new officers—Bro. R. A. Breckinridge being appointed

Superintendent; succeeded later by Bro. W. T. Rea.

Bro. Graham served several months and resigned, when a call was given to Elder J. R. Farish, who supplied over a year and turned the work over to Elder J. D. Cook, under the appointment of State Board for the field embracing that territory. Meanwhile the Sunday-school was changed to the afternoon and the undersigned with Bro. Carter, took charge again by request. Bro. Cook resigned in December 1901, in order to give his whole time to South Side.

For sometime the church was without regular services; Elder W. D. Bosdell, of 4th Avenue, voluntarily supplied the pulpit a few Sundays; creating an interest; followed by regular Sunday night services conducted by Elders Breckinridge and Steinwinder. In the Summer Elder D. A. Covington, favorably known to the people, held a meeting of days, and later was called to the pastorate of the church. He has since been doing a good work; sustained by the State Board, in large part.

A recent meeting conducted by Elder W. A. Roper was greatly blessed and many additions were made to the church. It now numbers about eighty members and the Sunday-school is in a flourishing condition, with a good corps of teachers. There are over sixty Baptist families in Georgetown, and our wants require more house room. A new building is approaching completion, and it is expected to occupy it Lord's Day, 24th inst; when it is proposed to change the Sunday-school to the morning again. This releases the writer to a new field.

L. A. DUNCAN.

The Mobile, Jackson & Kansas City Railroad announce that beginning August 30th, 1903, they will sell round trip tickets at one fare for the Round trip every Sunday from all agency stations to Mobile and Hattiesburg respectively, tickets good only on date of sale.

Mt. Vernon.

We commenced a meeting with Mt. Vernon Church, Zion Association, on Saturday before the first Sabbath in August and continued 8 days. Bro. M. L. Sheppard, of Texas, did the preaching with great love and power. The Holy Spirit was with us in His saving power. The church was greatly revived; 12 by baptism, 3 by letter and statement. Bro. Sheppard is a success as a revivalist. Come to the Zion Association.

A. B. HICKS.

Hermanville.

Our eleven days' revival meeting (Bro. W. A. McComb, preacher) closed Wednesday night, 12th inst., with 11 baptisms, 3 awaiting baptism and 3 received by letter and restoration. The large tent erected close by the house was filled with an attentive congregation. The people were greatly blessed, the hands of the pastor strengthened, the work of advancement begun in prayers and tears was estab-

lished. Bro. McComb is the most devout and loveable man I ever was associated with. He was entertained in the pastor's home where even his memory is a blessing. The enterprises in all departments of the church work were encouraged and strengthened. While our church is not a very large one, yet it is healthy and gives promise to become more and more strong in the Lord and in the power of His might. The most of our people are converted clear down to the pocket book.

One of the most powerful sermons preached was on "What we owe the Lord and how to pay it." This was preached just before the baptism, at which three were converted. In spiritual fervor and practical religion, Bro. McComb is rich and strong and good to the core.

Our people are rapidly coming to experience the truth of what Jesus said, "It is more blessed to give than to receive." This year this people will give about \$2,000 or more to all purposes against \$300 or \$400 in past years, and many tell their pastor it is getting easier than ever to give. Bro. McComb has no vain glory and in true humility "prefers others above himself" and with all his goodness and greatness shows this spirit toward the pastor wherever he preaches. As a result the good people remembered the pastor with many gifts of money and produce in addition to his salary, which is paid up. The church paid Bro. McComb about \$111.00 and would have gladly made it more. The church voted the pastor three weeks' vacation, which he is spending with Bro. Jno. Thompson in revivals.

With prayers for the progress of the Kingdom everywhere, I am

Faithfully yours,

ELBERT S. P'POOL, JR., Pastor.

Some Matters of Interest.

We had a fine meeting at Pachuta. Bro. J. L. Finley came on Saturday and "held forth the Word of life" in earnest and loving fashion for six days, twice each day, after Saturday. The rain interfered almost painfully, but the people came pretty freely and a good interest characterized the meeting from the beginning. The results were very gratifying in that the membership seemed greatly revived and encouraged and seven or eight valuable members were added to the number, two of whom were by letter—an honored and worthy citizen and his excellent wife—Bro. and Sister Lightsey.

Pachuta is the home of our aged and disabled brother, Elder W. R. Butler, whose increasing infirmities prevented his attending any of the services as he has always done heretofore. He has been unable to leave his home scarcely at all for several months, and for most of the time confined to his bed. He is now near seventy-five years old, has been in the ministry more than half a century, has always rendered faithful and effective service, but like most other faithful preachers, has amassed no wealth and is utterly dependent on his brethren for the necessities of life. Please brethren, in our prosperity, remem-

ber his destitution and make it a matter of early relief. I know not if there are others such as he, but have no doubt there are. Bro. A. V. Rowe, our faithful Secretary of the State Board, will gladly receive and carefully disburse all such funds.

I am just home from a good meeting with "Sixteenth" or Mt. Pleasant Church, four miles south from Chunkey, on the A. & V. Railroad. Bro. J. W. Ellis is the beloved pastor and has done a good work for the last 4 or 5 years amongst that excellent people. I was with them last year in a good meeting and rather hesitated to repeat myself so soon but it seemed to be the very thing for we had, if possible, a better meeting than the one last year.

Bro. Ellis is a fine brother to work with and has as noble a set of people to help in such work as you ever see.

The manifested results were a gracious uplift of the membership generally, and the accession of ten choice members, nine of whom were baptized and one received by letter. I congratulate Bro. N. L. Clark upon having such a fine body of Christians in the General Association.

May great grace and prosperity ever attend them.

J. A. H.

Hermanville.

It was the pleasure of the writer to aid Pastor P'Pool with his church in a ten days meeting. The Lord was good to us and gave us his dear presence.

Fifteen years ago when a college student at Clinton, the writer supplied this church for awhile. This was his first pastoral charge. The people were so kind and tender and helpful to the young preacher. He was timid and shrinking, but the Lord blessed the work, and some good members today are there, who say, they were baptized into the church by the young pastor. Great changes have come. Some who were then among the most active, are gone on to their reward. The faithful organist of today, was a little "tot" of three summers then, and went to sleep on a pallet while the young pastor preached.

Bro. and Sister P'Pool are held in fond esteem by their faithful church. Brother P'Pool is one of the rising preachers of the State. He has done a great work at Hermanville, the greatest for the same length of time of any pastor in the State.

I am now resting at the old home in Southeast Mississippi, at Eastabouchee.

Very truly,

W. A. McComb.

A Good Meeting.

We commenced our protracted meeting at Providence church the third Sunday in August. Bro. Purser preached two good sermons Sunday. Monday Bro. Webb, of Roxie, came and preached the Word to us four days. He is a plain, gospel preacher, and his preaching was accompanied by the Spirit.

The church was revived and twenty-four added by baptism and seven by restoration and letter.

W. J. YOUNG.

Be Ye Also Ready.

Death has been busy in our town of late, and many fireides have a vacant chair. And in "God's acre" lie the bodies of some of our best citizens. They are in their Father's mansion clothed with celestial grace, and beautiful with all the soul's expansion. And the question, which should most concern us is, Are we ready should the summons come for us? One of us will be the next, it may be you, it may be I. Death cares not for worth or name, but shall every golden link clasp.

Art thou ready, careless sinner, should the summons come to-day? Could you calmly disengage the mind that binds you to this life? And fear no evil say "Thy will, O God, not mine, be done?"

Faithful Christian, heaven's witness.

For the God what saith unto thee?

Couldst thou raise a song of triumph

Should the summons meet thee now?

Oh, that we could say, with Paul, "I have fought a good fight, I have finished my course, I have kept the faith."

Sinner, go no further, you have left space enough between you and God. Thy life is swiftly waning. Seek the Lord while He may be found."

Christian, to us is committed the Word of Life, we have it in trust for our dying fellowmen; and while we deliberate, they are passing away with us unforgiven.

Truly the harvest is great, and the laborers are few. Let us work and prove ourselves in heart and life the followers of our blessed Jesus. Each of us has a field in which to labor, a talent to occupy. "Let us, laying aside every weight, and the sin which doth so easily beset us, press towards the mark for the prize of the high calling of God in Christ Jesus." And be ready, for "in such an hour as ye think not the Son of Man cometh."

L. R. HIGDON.

Anding.

I am at Anding with Pastor Welch in a meeting. Large crowd, and we are hoping for a refreshing from God. Bro. Welch is esteemed very highly by his people. The saintly Elzey is remembered by God's people here for his work of consecrated life. He helped to build the Anding Church and pastor's home, working on the building with his own hands.

I went out today to the Concord Church to visit Bro. Elzey's grave. It is close by the gate, and is marked by a marble slab. Hard by is the grave of the lamented Tom Kelly, who was killed in a tree duel in Yazoo City last spring.

J. H. L.

A Correction from Laurel.

A bit of news comes from these parts. It hails from Belhi, La. West of the Father of Waters. Bro. J. J. Barrier informs us that our church has an "unpaid debt." I have the honor to be pastor of the Laurel church, and declare to you that neither pastor nor deacons, clerk nor treasurer, nor, indeed, any other member of our church, know anything about this debt.

If it exists, I cannot find it. I may say the church owes about \$50.00, but not a cent of this is on their house of worship.

We do not accuse Bro. Barrier of "meddling with other people's affairs" but confess ourselves a little curious to know where he got his information. Adopting Bro. Barrier's plan—some months before they heard of it—this church paid for their house some time ago.

J. L. Low.

Union Hall.

Nearly fifteen years ago I was with Bishop Scarborough in a meeting at Union Hall, three miles east of Brookhaven. Some seven years after I was again in a meeting at the same place and with the same Bishop. Now seven more years have rolled away, and it's been my pleasure to enjoy another meeting with the saints there, with Bro. R. H. Purser, as Bishop. Many of the older ones whom I met and whose faces helped me to preach, have crossed over and are now enjoying that well-earned rest that remains for the people of God.

We had two additions by letter, none by experience, as nearly all the people belong to the church.

The members seem to feed on the truth and some good, I trust, was done.

Bro. Purser lives at Brookhaven in the beautiful pastor's home, with his happy family, and now and then he visits his Union Hall members who show their appreciation of his labors by filling his buggy with the good things of this world. Pastor and people were kind to the visiting brother. God bless them.

By the time this is in print I will be with Bro. Welch at Anding. The good Lord has given my health back for which I must be up and doing.

J. H. L.

Mt. Hermon, La.

This splendid old church is just below the State Line, and about 15 miles east from Osyka, Miss. It adjoins the neighborhood where I taught school for two years and began "exercising" as a "licensee." C. T. Corkern of Franklinton, is their pastor. He is a man of great native ability, as he must be to plow five days in the week and preach acceptably the other two to some of the best people in this world. I had been with them before; and having failed to get such help as they wanted, they were willing to put up with such as they could get. Through the kindness of my own people, I was permitted to be with them the first day of their meeting, Saturday before the 2nd Sunday, and stayed until it closed on Wednesday. Hundreds of people attended every service. My old school patrons, pupils and now their children. It was a great occasion. The Lord loosed my tongue and let me do the most effectual service of my ministry no doubt. When the closing service came at the waters' edge on Wednesday, (on account of sickness in the pastor's family) there were eleven baptisms, six young ladies, four

your men and one mother of more than sixty years, with one restored and two received by letter. Then what is almost as good if not better, the church caught a vision of what she ought and can be under God, and it would be no great surprise at no distant day to hear of her calling her pastor half or full time, and giving \$500.00 for missions, for they, along with hundreds of other country churches are well able to do it.

There might have been fifty accessions, if pastor Corkern had not been the wise man he is and joined in with the visiting brother and kept it ever before the people that "none but believers in Christ" are fit subjects for baptism.

Another enjoyable feature of the meeting was the presence of the veterans, Revs. Escoe Schilling and Norvel Fortenberry, together with the younger preachers, all of whom rendered valuable service during the meetings.

The "geological formation" of this piney woods country is still Baptist, and from the present indications, is likely to remain so.

W. P. PRICE.

Smyrna.

We have just closed a meeting of nine days at Smyrna Church, Copiah county, with twelve additions to the church, ten by baptism and by restoration two. There was a great revival also of the members of the church. I have never seen a more united and harmonious spirit among the people of God. Brother I. H. Anding, our much beloved pastor, did the preaching, while the brethren held him up by the strength of their faithful prayers.

Brother Anding, whose eloquence and Godly walk have won for him the love and admiration of all his flock, has brought about the unit and united brotherly love that the church so much needed. He has done a great work here. The church is now in the best condition it has been in for many years. It is a live mission church and has a fine Sabbath School with eighty pupils, and is controlled by the church.

We trust we shall call Brother Anding at our next meeting for an indefinite time. God bless our dear pastor.

Your brother in Christ,

R. W. LEWIS.

Flora.

The second Sunday in August we began our meeting at Flora, with Bro. A. L. O'Briant to do the preaching and Prof. J. A. Bell to sing for us. Bro. Bell, however, did not reach us till Thursday, having been detained in a meeting in the northern part of the State. Bro. O'Briant stood firm upon the old Book and preached the gospel with unusual power and won his way to the hearts of all who heard him. Never have I heard the sweet story of the cross told with more power. The good people of Flora will always feel glad to welcome Bro. O'Briant back again. Bro. O'Briant had to leave us on Sunday afternoon to go to another meeting and left Bro. Bell

and the pastor to hold the fort, which we intended to do for several days longer but just as the services closed Monday Bro. Bell received a message to come to the bedside of his little boy who was very ill. It was with sadness that we told him good-bye and many were the prayers that went up to God in behalf of his little boy. Bro. Bell is one of the sweetest gospel singers that it has ever been my pleasure to hear. No pastor will make a mistake in securing his help.

There were seven additions to the church, six for baptism. Pray for us that we may be more faithful to God.

Respectfully yours,

J. R. NUTT.

Hoff's Consumption Cure.

So many people have written to me about Hoff's Consumption Cure I will appreciate your kindness if you will publish for the benefit of suffering humanity the information so often requested, and contained below in this article. Two cases have come under my observation. Dr. Elliott, of Tulane University, examined one, and pronounced it a genuine case of tubercular consumption. The Doctor advised going to Boerne, Texas, and his advice was followed, and the party was benefitted to some extent, but on returning to Mississippi a decline speedily followed. This was repeated, with similar results, the second return to Mississippi was followed with alarming hemorrhages, and the Hoff Consumption Cure was sent for, and the party afflicted, after taking it six months or more, seems as well as he ever was.

The second case was a negro man, who was in a pitiable condition. He has taken the cure about ten months and is nearly well. This medicine is not a patented medicine. The prescription is free to the world. Five dollars will buy six bottles that will last nine months, or one dollar will buy one bottle. Any one desiring it can get it from the Eikes Drug Company, 100 William Street, New York.

Yours fraternally,

W. S. CHAPMAN.

Several Things.

BY T. A. J. BEASLEY.

MEETINGS.

We began our meeting at Poplar Springs the second Lord's day in July, continuing one week. The Lord gave us a good meeting. There were 14 accessions, 13 by experience.

Our next meeting was at Camp Creek, in which we had 6 accessions.

We began at Wallerville the first Lord's day in August, continuing 6 days. There were 8 accessions.

The week following the second Lord's day in August we held a meeting under an arbor three and one-half miles south of Poplar Springs. There were 11 conversions, all of whom were married people. One man over 70 was converted.

The writer did all the preaching in these meetings. We saw as clear demonstrations of the power and work of the Spirit

in these meetings as we have ever witnessed. Quite a number of the conversions occurred in the audience while we were preaching. We do not know whether there are "more to follow" in these meetings or not; but we shall be very much disappointed if no more ever follow.

WEST JUDSON ASSOCIATION.

This body meets with the Sherman Baptist Church on K. C. M. & B. Railroad on Tuesday before the first Sunday in September, 1903. Let every one who can attend. Sherman is a splendid little town and will entertain royally all who come. Come along, Bro. Bailey.

MISSIONS.

My churches have done nobly on missions this year, having contributed over \$250 to Foreign Missions alone. They paid their pastor \$700 last year. They pay him about twenty-five hundred a year in the good things they say to him and about him. How we do love them all! We feel like we are "less than the least of all saints," yet what a joy it is to serve the Lord and the brethren.

The Lord bless every reader of these lines and help us to see less of self and more of Christ.

Poplar Springs, Miss., August 17, 1903.

In the Delta.

BY J. F. HAILEY.

EDITOR BAPTIST—Some time ago you asked that either the pastor or the visiting brother and not both would write up a meeting. Mrs. Hailey and I have been two weeks at Sumner. There was no pastor, so I write.

The church and community have been outraged by preachers, who, if accounts are true, ought to be in the penitentiary. One of them has been lately written up in the Tennessee Baptist. Notwithstanding this disadvantage coupled with the election and daily rains the greater part of the time, the community at large gave me a good hearing.

When I preached on "The Lord's Looking Glass," some folks, notably the gamblers and dancers, didn't like the picture. So long as I scored the other fellow it was funny. I told them they and I reminded me of two negroes over in North Carolina. A man overheard them in the dark. One said, "You better stop dat talk'n 'bout me." No. 2 said, "I ain't told nothin' but de truf." No. 1, "Dat's it, nigger; you kin tell lies on me des much es you wants t'; but you keep on tellin' de truf on me, en you gwine to git hurt."

There were fifteen to twenty professions, eight for baptism. From the first I brought my energies to bear on the church. Thursday they met and called C. H. Mize, who is to give them one Sunday till January. With the new year he is to make his home with them and give two Sundays.

The Sunflower Association meets there the second Sunday in September. Come and see us. If you want good treatment, go to C. Denton's. There are other places, but they are reserved.

The Delta is coming. Tell my members I am looking for their coming.

Bethlehem.

It was my good pleasure to be with Bro. J. M. Cook at Bethlehem in Amite Co., the first week in August. Bad weather, election, etc., were hindrances, but the good Lord overruled them all and we had a good meeting, with 9 accessions to the church and church revived. Our good Bro. Cook is doing a good work there.

MT. ZION.

On the 2nd Sunday in August Bro. T. J. Barksdale and myself began a meeting at Mt. Z. Church, Franklin County. It was good to be there. The people came in great crowds every day and the Lord used Bro. Barksdale in great power and 18 souls were led out of darkness into the blessed light of Christ. The church was greatly revived. Bro. Barksdale is splendid help in meetings. He preaches Jesus Christ and Him crucified, the redeemer of lost men. The Cross of Christ is His theme. We heartily commend him to any pastor needing help. May God bless him wherever he goes is our sincere prayer for him.

J. B. QUINN.

McComb City, Miss.

TO THE BAPTIST:

Gentlemen—Virginia Institute, Bristol, Tenn.-Va., opens September 9th, 1903. A special car will leave Chattanooga at 9:30 a. m. on September 8th to convey Southern, Western and local students. The outlook for the opening is very bright. More rooms have been engaged at this time than at any previous time in the history of the school. The trustees and friends are enthusiastic over the prospects. The advertisement in your paper brought inquiries from parents and students.

Yours truly,

J. T. HENDERSON.

New Hope.

I began a meeting with New Hope Church on the third Sabbath in July. The meeting lasted six days. Bro. W. S. Allen was with us and did the preaching with great power and demonstration of the Spirit. God blessed His Gospel as His servant presented Jesus Christ and eternal life through faith in Him. Result, 8 precious souls were saved and buried with Christ in baptism. Received one by letter. This church is in Zion Association.

A. B. HICKS.

Fellowship.

We began a meeting with Fellowship Church, Zion Association, on the second Sabbath in August and continued seven days. Bro. T. H. Wilson assisted me part of the time and did some good preaching. A good church revival, 17 happy souls saved and buried with Christ in baptism; 1 by letter. My other sweet child, Ora Belle, was saved and baptized.

I have a very sick little boy. Pray for us. God bless you more and more all the time in your noble work. THE BAPTIST is just perfection.

Yours in love,

A. B. HICKS.

SUNDAY SCHOOL LESSON.

W. JAS. ROBINSON.

I Sam. 26:5-12, 21-25—Aug. 30.

David Saves Saul.

Golden Text.—*Love your enemies, do good to them which hate you.* Luke 6:27.

This is a precept of incalculable value. It may be very hard to love our enemies and do good to them, but the greater the odds the greater the victory. The practice of this precept will cleanse our hands of many evils and our hearts of a multitude of dark stains by never allowing them to be.

5. And David arose and came to the place where Saul had pitched. It seems that when David learned that Saul was again seeking him that he wanted to know if for himself. And David beheld the place where Saul lay, and under the son of Ner, the captain of his host. Saul seems to have used no tent, but slept on the ground. Abner, his commander-in-chief, lay near him. And Saul lay in the trench and the people pitched round about him. It was customary to make a circular barricade with the wagons and baggage, and this is called "the trench."

6. Then answered David and said, In answer very likely to his companion's inquiry, "What shall we now do?" Ahimelech the Hittite. One of a powerful warlike nation of northern Palestine. Abishai the son of Neriah, brother to Joab, saying, Zeruiah was David's sister, hence this was his nephew. Who will go down with me to Saul to the camp? David wanted to see and learn all possible, his nephew answered immediately, I will go down with thee. Here is true courage, ready to follow his leader into danger and death.

7. So David and Abishai came to the people by night. This was not cowardice but wise caution. Saul lay sleeping with in the trench and his spear stuck in the ground at his bolster. It was customary to mark the chief's resting place in this manner. And Abner and the people lay round about him.

8. Then said Abishai to David God hath delivered thine enemy into thine hand this day. David recognized God's providences and was fully trusting him now. Now therefore let me smite him, I pray thee. Abishai had learned the valuable lesson of obedience to proper authority. With the spear even to the earth once, and I will not smite him the second time. He would pin royalty to the earth with its symbol.

9. And David said to Abishai, destroy him not. Be no meaner and under no consideration shall you do it. For who can stretch forth his hand against God's anointed and be guiltless? Saul was God's appointed and must be so disposed of.

10. And David said furthermore, as the Lord liveth, the Lord will smite him. He would suffer a calamity's death, or his day shall come to die a natural death; or he shall descend into battle, and perish by legitimate weapons. In any case God must dispose of him.

11. The Lord forbid that I should stretch forth mine hand against the Lord's anointed to do them any kind of evil. But I pray thee, very earnestly request. Take now the spear that is at his bolster, his symbol of royalty, and the cruse of water, and let us go. Water is customarily placed near one's bed in the Orient. David wanted to show Saul how near he came to being killed.

12. So David took the spear and the cruse of water from Saul's bolster; and gat them away, and no man saw it, nor knew it, neither awaked, so silently moved these scouts. For they were all asleep; because a deep sleep from the Lord was fallen upon them. Not necessarily a miraculous sleep, but providentially used of God.

Read the intervening verses.

21. Then said Saul, I have sinned in my dealings with you. Return, my son David, come back from exile. For I will no more do thee harm, because my soul was precious in thine eyes today. This was the second time David could easily have killed him. Behold I have played the fool and have erred exceedingly. Saul doubtless imagined he was sincere, but he was too selfish to be trusted.

22. And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it. David was too cautious to go near the fiery Saul.

23. And the Lord render to every man his righteousness and his faithfulness. God will surely do that. We shall be judged according to the deeds done in the body. For the Lord delivered thee into my hand today but I would not stretch forth my hand against the Lord's anointed. It was the Lord and not Saul David feared and honored.

24. And, behold, as thy life was much set by this day in mine eyes, so let my lips be much set by in the eyes of the Lord, and let him deliver me out of all tribulation. David put his confidence in God, and not in princes. God will never prove false.

25. Then Saul said to David, Blessed be thou my son David; thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place. Thus ended a great episode.

Ordination of Deacons.

With a presbytery consisting of W. M. Burr, the pastor and the writer, the following brethren, A. M. Todd, W. G. Barrett and J. W. Birmingham, were ordained deacons for the Greenville church on August 2d. These men are cordial supporters of the church of which they are members, interested in the Sunday School, prayer meetings, B. Y. P. U., and all that pertains to the welfare of the church. Short addresses appropriate to the occasion were made by Bro. Burr and the writer, and these were followed by prayer and the imposition of hands, while the pastor in a few impressive words designated them to the work for which the church had elected them. The hand of fellowship was extended by the church, and so passed a

most interesting and it was thought, helpful service. The pastor is rapidly getting the situation in hand, though he came at a time when the people are largely away from home, and everything is in its most languid condition on account of the heated term. It was a great pleasure to the visiting brethren to be in the home of the pastor one evening and form the acquaintance of the better half, whose impression on the church as a helper was found to be scarcely inferior to that of the pastor himself.

May our Bro. Burr find "an open door and effectual" at Greenville, and sustained by the prayers of a loyal and aggressive church do much for the building up of our cause there.

A. V. ROWE.

Hiwanie Baptist Church.

About one year ago Bro. D. N. McLean bought out a milling plant at Hiwanie, on the M. & O. R. R., 4 miles south of Shubuta. He is a consecrated Christian. Will not keep in his employ a man that swears. He went to work to build a church house, and a house that will seat comfortably 150, was built. It is ceiled, high walls, 10 windows. It was dedicated on yesterday, 23rd day of August. Dedication sermon preached by Elder A. J. Thames, closing prayer by Elder L. Norris. The writer was chosen temporary moderator or chairman, and Bro. Saul Slay of Waynesboro, temporary Secretary. Bro. Thames then read, the covenant. Letters were called for, and twelve members entered into the organization. Brethren D. N. McLean and W. A. Atkinson were elected deacons, W. D. Covington clerk, and T. J. Browning treasurer.

The New Testament was adopted as the articles of faith. Name Hiwanie Baptist Church. Adjourned to 3 p. m. After divine worship the writer addressed them on Sunday-schools. Sunday-school organized with fifty-six members as a Baptist Sunday school of Hiwanie Baptist Church. The church elected Brethren W. A. Atkinson, Superintendent; Pier Bishop, asst., Miss Faith Bishop, Secretary, and Mrs. Doherty, treasurer.

Bro. Thames will hold a series of meetings there this week. He and his wife were called home at State Line, to the funeral of a cousin of Sister Thames, but they will return today.

W. H. PATTON.

Shubuta, Miss., Aug. 24, 1903.

Light in Darkness.

Our sweet home is so dark today, and our hearts are so sad. Our sweet, precious, baby boy, A. B. Hicks, Jr., on the evening of the 22nd inst., went home to be with Jesus. We laid him away to rest until the bright and glorious resurrection morning, on the evening of the 23d inst. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Oh for grace both to bear and do His will. Pray for us, dear brother. God bless you all the time.

A. B. HICKS.

Personal.

—Call at John W. Patton's for bargains in musical instruments. They have them.

—Shells are found on the shore, but the pearls, we must dive for them. Grenada Business College.

—Mammoth Mineral Springs is the place to go to for rest and recuperation. Nothing better anywhere.

—We have filled a number of positions since our last communication with you, Grenada Business College.

—Does this apply to you? Are you to make your own living in this world? If so, attend our school and receive a position that will help you. Grenada Business College.

—Send us \$1.50 and get Thomas Dixon's new book, "The One Woman." It is pronounced by those who have read it fully equal to his great book, "The Leopard's Spots."

—Dr. R. N. Barrett, Prof. of Theology in Baylor University, and pastor of East Waco Baptist Church, died on the 12th of August. This is regarded a very perceptible loss to the institution.

—Mr. Rochester Ford, who died in St. Louis some days since, was, we suppose, a son of Dr. S. H. Ford, editor of the Christian Repository. We extend sympathy in this hour of bereavement.

—Rev. T. J. Miley has been regularly engaged in meetings for about eight weeks and is still holding forth the word of life. He spent a day in our city last week. We need many more men like him.

—On the first day of September, the associational season will open. The editor will be much of his time in the field. Some matters may not receive prompt attention as they ought. We beg that all will exercise the grace of patience. All will come right after awhile. In the meanwhile let every one of us contribute all we possibly can to make these meetings a great power for good.

—We wonder whether our readers have ever seen a copy of Biblical Studies, issued by the American Baptist Publication Society. These studies consist of thirty lessons on the Old Testament, forty lessons on the Life of Christ, thirty lessons on the Acts and the Epistles—One hundred lessons in all. A better general outline for Bible study has never been published. These studies are now bound together in parts and can be used by the advanced classes in the Sunday School or by individual students. Send to the Society for sample copies.

TEACHERS WANTED.

We need at once a few more Teachers for Fall schools. Good positions are being filled daily by us. We are receiving more calls this year than ever before. Schools and colleges supplied with Teachers free of cost. Enclose stamp for reply.

AMERICAN TEACHERS' ASSOCIATION, J. L. GRAHAM, LL.D., Manager, 152-154 Randolph Bldg., Memphis, Tenn.

Teachers' Interstate Examination Course.

Teachers wishing to prepare for examinations should write, at once, to Prof. J. L. Graham, LL.D., 152-154 Randolph Building, Memphis, Tenn., for particulars concerning his special Teachers' Examination Course.

This course is taught by mail, and prepares Teachers for examination in every State in the Union. Leading educators pronounce it the best course ever offered to the Teaching profession, and all Teachers wishing to advance in their profession should immediately avail themselves of it. Enclose stamp for reply.

—The death of ex-Premier Salisbury, on the 24th inst., removes from English politics a prominent figure and factor. He was born in 1830, and was, therefore, 73 years of age.

—Maj. Charles H. Smith, widely known by the pen name "Bill Arp," died at his home, "The Shadows," late on the evening of the 24th, after an illness of many months. His quaint humor will be much missed by many people.

—Dr. F. D. Wilson, of Chatham, Va., and Miss May Stockard, daughter of Dr. and Mrs. R. R. Stockard, of Columbus, Miss., were married in the First Baptist Church at Columbus on Wednesday evening, at 9 o'clock, August 19, 1903, Rev. A. J. Miller officiating.

—Mr. Charles E. Yetman has perfected his new invention of "The Transmitting Typewriter," having it actually on the market. Wires are so attached to the machine that when the keys of the typewriter are struck the sounds or message are transmitted on the wires. It is destined to be a great labor-saving device, as well as a distinct triumph in electrical appliances.

What we want to make us true men, over and above that which we bring into the world with us, is some sort of God-given instinct, motive and new principle of life in us, which shall make us not only to see the right and the true and the noble, but love it, and find in the confession of our weakness a strength, in the subjection of our wills a freedom, and in the utter carelessness about self a self-respect, such as we have never known before.—Charles Kingsley.

They are never alone that are accompanied with noble thoughts—Sir Philip Sidney.

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The "Southern" has no vacations, and, since June first, 110 new pupils have entered. In September, however, a very large number of young people, both sexes, will enter. Those interested should write to A. C. Briscoe, Pres., or L. W. Arnold, Vice President, Atlanta, Ga., for catalogue.

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Meetings of Associations.

West Judson—Sherman, K. M. & B. R. R., Tuesday, September 2, 1903.
 Tippah—Pine Grove, eight miles north of Hickory, Sat., Wednesday, September 2, 1903.
 Lehigh—McHenry, G. & S. I. R. R., Wednesday, September 2, 1903.
 Zion—Unity, ten miles east of Duck Hill, Wednesday, September 3, 1903.
 Copiah—Hogwell Church, ten miles east of Crystal Springs, Wednesday, September 3, 1903.
 Oxford—Creek Church, twelve miles west of Oxford, September 9, 1903.
 Sunflower—Evan Church, Friday, September 11, 1903.
 South Mississippi—Jesusa Church, Amite county, September 12, 1903.
 Pearl River—Ismark Church, nineteen miles south of Monticello, September 12, 1903.
 Columbus—Bethel Church, Monroe county, Friday, September 13, 1903.
 Chickasaw—Valley Church, Tuesday, September 15, 1903.
 Judson—Center Hill Church, three miles east of Plantersville, Tuesday, September 15, 1903.
 Tishomingo—Osborne Creek Church, five miles southwest of Booneville, Thursday, September 17, 1903.
 Strong River—New Zion Church, seven miles west of Braxton, Simpson county, Friday, September 18, 1903.
 Tallahala—Fellowship Church, ten miles south of Ellenville, Saturday, September 19, 1903.
 Mount Pisgah—Rock Branch Church, Newton county, Saturday, September 19, 1903.
 Chickasaw—Antioch, M. & O. R. R., Wednesday, September 23, 1903.
 Union—Pine Bluff Church, fourteen miles west of Hazlehurst, September 24, 1903.
 Red Creek—Egenezzer Church, Perry county, four miles east of Head, G. & S. I. R. R., Saturday, September 26, 1903.
 Hogue Chitto—Smyrna Church, three miles east of Holmesville, Saturday, September 26, 1903.
 Bethel—Smyrna Church, three miles east of Holmesville, Saturday, September 26, 1903.
 Rankin County—Fannin Church, eleven miles north of Brandon, September 29, 1903.
 Yazoo—Mission Church, near Winona, Wednesday, September 30, 1903.
 Calhoun—Gaston Spring Church, three miles east of Pittsboro, Wednesday, September 30, 1903.
 Carey—Centerville, Friday, October 2, 1903.
 Chester—Spring Hill Church, nine miles northeast of Ackerman, Saturday, October 3, 1903.
 Ebenezer—Bethel Church, Covington, county, Saturday, October 3, 1903.
 Lawrence County—White Church, five miles east of Mt. Carmel, Saturday, October 3, 1903.
 Liberty—Center Ridge Church, Saturday, October 3, 1903.
 Octibbeha—Arkadelphia Church, Lauderdale county, Saturday, October 3, 1903.
 Deer Creek—Leona Church, one and one-

half miles from Inverness, Y. D. R. R., Tuesday, October 6, 1903.
 Hobbschitto—New Palestine Church, Hancock county, four miles northeast of Nickolson, Wednesday, October 7, 1903.
 Yalobusha—Casilla, twelve miles west of Hardy Station, Thursday, October 8, 1903.
 Mississippi—Liberty, Amite county, Friday, October 9, 1903.
 Central—Utica, on the Y. & M. V. R. R., Friday, October 9, 1903.
 Louisville—Louisville, Saturday, October 10, 1903.
 Bethlehem—Long Creek Church, seven miles east of Meridian, Saturday, October 10, 1903.
 Salem—Mt. Nebo, Jasper county, Saturday, October 10 (?), 1903.
 Pearl—Leaf—Leaf River Church, nine miles east of Collins, G. & S. I. R. R., October 10, 1903.
 Pearl Valley—Maggie's Creek—Union Church, three miles north of Tylertown, Saturday, October 10, 1903.
 New Liberty—Mt. Zion Church, twelve miles south of Raleigh, Tuesday, October 13, 1903.
 Aberdeen—Providence Church, Chickasaw county, Tuesday, October 13, 1903.
 Cold Water—Byhalia Church K. C. M. & B. R. R., Wednesday, October 14, 1903.
 Sipsey—Shiloh Church, four miles northeast of Splunge, Monroe county, Thursday, October 15, 1903.
 Fair River—Union Hall Church, two miles east of Brookhaven, Friday, October 16, 1903.
 Kosciusko—Unity Church, three miles east of West Station, Friday, October 16, 1903.
 Lauderdale County—Choctaw—Antioch Church, Kemper county, Saturday, October 17, 1903.
 Hopewell—Ridge Church, Saturday, October 17, 1903.
 Leaf River—Cedar Grove Church, Greene county, Saturday, October 17, 1903.
 Tobigbee—Fair View Church, ten miles northeast of Fulton, Saturday, October 17, 1903.
 Trinity—Cumberland Church, seven miles northwest of Maben, Wednesday, October 21, 1903.
 Lincoln County—Union Hall Church, two miles east of Brookhaven, Friday, October 23, 1903.
 Harmony—Good Hope, Leake county, twenty miles north of Morton, Friday, October 23, 1903.

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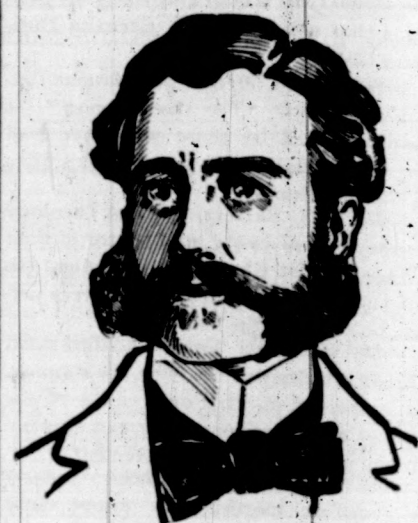
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is indeed very incomplete without this binding and elevating influence within its holy precincts, and we know too well that the lack of it is very often the cause of the scattering of the family circle, and frequently the down-fall of some loved one, for the wicked and savage element have long recognized its power to attract, and sad to say, never fail to employ its influence to get the unwary within their power. Great is the pity that every home in our broad land does not use it to the same purpose.

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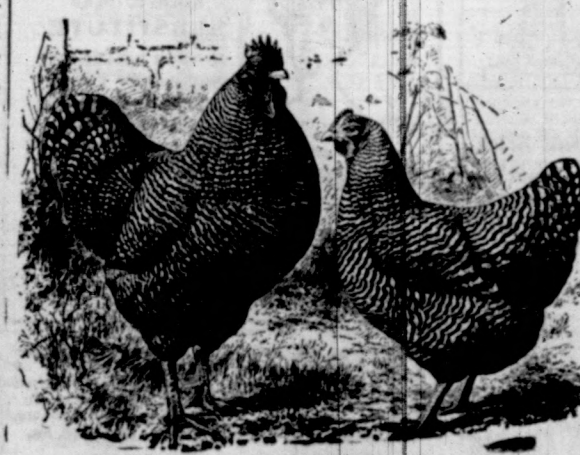
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The Daily Readings.

Monday, Sept. 1. Isaiah 40:1-3. Take hold of my strength (v. 5). Compare Psalm 46:1-3.

Tuesday, Sept. 2. Isaiah 40:1-3. Samaria to be trodden under foot (v. 3). Compare Isaiah 8:1-4.

Wednesday, Sept. 3. Isaiah 28:14-29. A sure foundation stone (v. 16). Compare Matthew 21:1-4.

Thursday, Sept. 4. Isaiah 29:1-12. Blindness and ignorance (v. 10). Compare Ezekiel 12:1-4.

Friday, Sept. 5. Isaiah 29:13-24. Hypocrisy severely rebuked (v. 13, 14). Compare Ezekiel 12:1-4.

Saturday, Sept. 6. Isaiah 30:1-17. The shadow of death (v. 3). Compare Isaiah 42:1-4.

Sunday, Sept. 7. Prayer Meeting. The Aligned Forces. Lightfoot's Sermon. John 17:20-23; 1 Corinthians 1:10-12.

S. S. Lesson: Death of Saul and Jonathan. 1 Samuel 31:1-13.

—Now is the time to arrange for a class to follow Dr. Sampson in "The Gospel in the Psalms." He begins September 20th.

—The Michigan B. Y. P. U. are going to arrange to have a summer Bible school at Lake Orion where the young people can spend their vacation in studying the Scriptures. What is the reason that Mississippi could not have something of this kind, or something like Texas had for ten days at La Porte? There are half a dozen good places in the State where such a meeting might be held.

—Remember that our B. Y. P. U. Convention meets in November with the First Church, Meridian. It is some time off yet, but it is time to begin to think about it.

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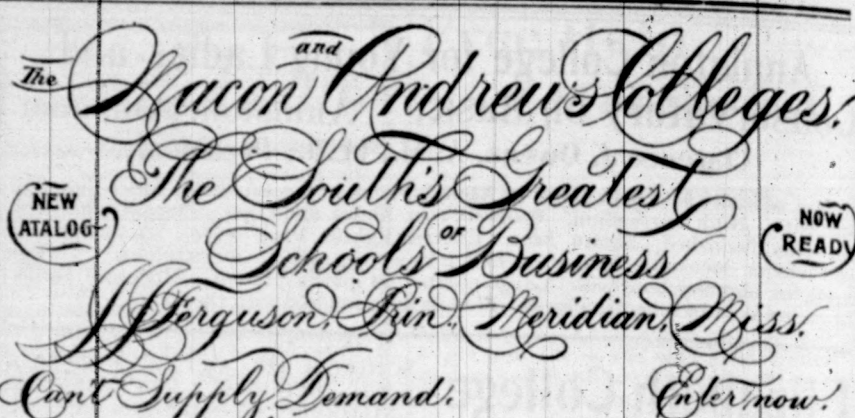


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Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

Mrs. J. A. Taylor.

With much regret, we note the death of Mrs. J. A. Taylor, of this place. The sad event took place at her home on August 18, 1903. Surrounded by many relatives and friends and skilled physicians, she fell asleep in Jesus. To say she will be greatly missed utterly fails to express our feelings.

She was a member of the Methodist church, a devoted wife and mother. In the sick room her ready hand administered to their needs; her voice always spoke consolation. When trouble came to any in her community, she was found there binding the bleeding hearts. Her life has been one of service.

She leaves a sorrowing husband, a family of seven grown-up children and many relatives and friends to mourn their loss. May they each and every one be comforted with the assurance that the pearly gates were swung wide open and shining angels ushered her glorified spirit into the heavenly Father, amid the hallelujah of countless numbers of the redeemed of the Lord, and is even now "looking this way" and waiting the time when they can clasp hands on the eternal shores of sweet deliverance. A FRIEND.

Married.

VanLandingham-Pryor.

Miss Corrie Pryor and Mr. John Broadus VanLandingham were married at the residence of the bride's father in West Point, Miss., August 18, 1903. Rev. H. J. VanLandingham, the groom's father, officiating. A FRIEND.

A TEXAS WONDER. Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame backs, rheumatism and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. E. W. Hall, sole manufacturer. P. O. Box 629, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Read This.

MARTIN, TENN., June 3, 1901. This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced. REV. R. C. WHITNELL.

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Draughton's Practical Business Colleges. (Incorporated, Capital Stock \$500,000.00) Nashville, Tenn. U. Atlanta, Ga. Ft. Worth, Texas. S. Montgomery, Ala. St. Louis, Mo. A. Galveston, Texas. Little Rock, Ark. A. Shreveport, La. For 150 page catalogue address either place. If you prefer, may pay tuition out of salary after course is completed. Guarantee graduates to be competent or charges for tuition. **HOME STUDY:** Bookkeeping, Shorthand, Penmanship, etc., taught by mail. Write for 100 page BOOKLET on Home Study. It's free.

Liquor Business.

Whether this evil traffic shall continue in the few counties on the coast and on the Mississippi River one other county (kept in Madison county by the negro vote. There are fifteen times as many registered negro votes in Madison county as there are in Clarke county and an anti-prohibitionist told me they were registered to use in the interests of liquor but said the prohibition vote of them against the saloon depends wholly upon the enlightened judgment of the people. A business whose chief progeny is pauperism and crime, and whose inevitable tendency is to unfit its victims for domestic and civil usefulness, is not entitled to any consideration. The legislature should give us a State election which would permit the people to pass on the liquor question for the entire State.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreadful disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & Co., Toledo, O. Sold by druggists, 75c. Halls Family Pills are the best.

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SCHEDULE.

No. 5.	No. 3.	No. 1.
Leave Jackson:	Leave Jackson:	Leave Jackson:
3:00 p. m.	4:30 a. m.	5:00 a. m.
Leave Hattiesburg:	Leave Hattiesburg:	Leave Hattiesburg:
6:50 p. m.	8:15 a. m.	7:42 a. m.
Arrive at Gulfport:	Arrive at Gulfport:	Arrive at Gulfport:
10:00 p. m.	11:15 a. m.	9:50 a. m.
No. 2.	No. 4.	No. 6.
Arrive at Jackson:	Arrive at Jackson:	Arrive at Jackson:
11:55 p. m.	2:15 p. m.	10:00 p. m.
Leave Hattiesburg:	Leave Hattiesburg:	Leave Hattiesburg:
9:12 p. m.	10:20 a. m.	7:25 p. m.
Leave Gulfport:	Leave Gulfport:	Leave Gulfport:
7:00 p. m.	6:55 a. m.	4:00 p. m.

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Dr. Jones, now in his fortieth year of professional life, has made a record for success in curing diseases that probably has never been surpassed. Born and raised in this locality and having practiced in the most sickly places, his professional standing is to all eyes that of a new comer, so well known that it would seem unnecessary to refer to it. But some misconceptions as noticed by letters received, etc., justify a written statement.

His practice includes ALL ILLMENTS as well as ALL diseases of BOTH SEXES and ALL AGES. The percentage of cures in every ailment has indeed seemed miraculous. There are reasons for this wonderful record:

1st. He is not a party spirit—His familiarity with the medicines of the different schools, as well as of the different modes of cure without drugs, makes him a good tool in the hands of the Master Builder. 2nd. Nothing is too good for his patients. 3rd. He furnishes the medicines and other requisites. 4th. He demands and expects of his patients that his advice must be taken. 5th. He delights to know he is in his hands and constantly prays for His help. 6th. He makes no pretensions as a healer but insists that his prescriptions must be followed to insure success. 7th. Eradicating the idea that their money has anything to do with the cure, he insists that his patients be prompt, true to themselves and not just finding fault but hopeful and confident.

If you put your money under Jones burn all bridges behind you. With him your money don't take the place of a cure. He feels that the cure must be effected and the patient should be determined by the help of God to be cured with DR. JONES as the means. Such determination brings the good results. To such as can accept his services under such conditions he would say, don't wait to try this, that or the other remedy. Commence at once. Health resorts, mineral waters and surgical operations or any system of medicine as a specialty do not yield as good results as his services. In connection with them, or after them they may be all right. These statements are sustained by the most wonderful record.

Without confidence on the part of the patient such as the following may be expected: One paid his fee in advance, took treatments well and medicines tolerably well for ten or fifteen days. He progressed towards a cure was deemed remarkable—exciting the congratulations of friends. He became indifferent, treatments neglected, prescriptions laid aside—one even forgotten, a large dose of calomel of his own prescribing, a great deal worse, is so sore and aches too much to be disturbed, goes off to mineral waters to build up.

Treatments require but a few minutes, are the most powerful means known to build one up and, while it is desirable in some instances for the excessively nervous to take chloroform or ether the first one, it is not necessary. They can take this if they wish in the Sanatorium and return home at once. The patient is not confined to bed and loses no time from business. The cart in the above instance was put before the horse. Mistakes are not always irremediable, and if the mineral water and change of surroundings do as we hope and he returns with the right determination all may be well.

Per contra to the above there are constantly those getting through with regular attentions and are happy with the results. For these to go to health or pleasure resorts, though not essential, the greatest benefits will be derived and their pleasures untrammelled.

The fees are as low as they can be made consistent with the kind of services rendered, and being paid in advance are never again in the way. The fee is required in advance as much for the benefit of the patient as for Dr. Jones.

But it is a cause for wonder that so many are willing to trust Dr. Jones at all, when one reflects that there is scarcely an individual who has not a father, son, brother, or other near relative that has been through the best of training and graduated with high honors as a physician and who is full of partisan zeal, may be—and family ties are most binding.

Dr. Jones displays such zeal and anxiety for the welfare of his patients, and withal, such a happy disposition in the presence that confidence is at once inspired and doubt vanishes. His place on the road to recovery. If the patient is going to let any one prevent or destroy this confidence his absence is worth

more to Dr. Jones than his presence and money. He prays that the Lord will cause none to engage his services who will not be benefitted thereby.

Though in his seventy-first year of age, yet with the vim and dash, and confidence in his own ability that has been characteristic of him since childhood, he gets a plenty to do and is well paid for it in money by his patrons and, while doing it, in love and thankfulness to God that his usefulness is maintained even past his three score and ten.

A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Hazlehurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876-1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same house within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced, equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice, as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying, to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic difficulties and the important part these have in preventing innervation and nutrition cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist—when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1856.

Graduate Eclectic Medical Institute, Cincinnati, O., 1875.

Graduate National School of Osteopathy 1900.

Graduate Chicago School of Psychology 1899.

Ex-President Board of Health and Howard Association, Crystal Springs.

Member Southern Homoeopathic Medical Association.

Member American Association of Official Surgeons.

Member Alumni Association of Eclectic Medical Institute.

Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

TERMS.—Dr. Jones guarantees satisfaction. He makes but one charge in a case and that is for the first prescription. All other services are gratuitous and are continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

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